NUMB. DXXIV.

The SPECTATOR.

Nos populo damus. — Sen.

Friday, October 31, 1712.

WHEN I first of all took it in my Head to write Dreams and Visions, I determined to Print nothing of that nature, which was not of my own Invention. But since Spurious Dreamers have of late communicated Works of this nature, which, for their credit, shall my own, I have hitherto suppressed. Had I printed every one that came to my hands, my Book of Speculations would have been little but a Book of Visions. Some of my Correspondents have indeed been so very modest, as to offer at an Excuse for their not being in a capacity to dream better. I have by me, for Example, the Dream of a Young Gentleman not past Fifteen; I have likewise by me the Dream of a Person of Quality, and another called the Ladies-Dream. In these, and other Pieces of the same nature, it is supposed the usual Allowances will be made to the Age, Condition and Sex of the Dreamer. To prevent this Inundation of Dreams, which daily comes in upon me, I shall apply to all Dreamers the Advice which *Epictetus* has couched in his manner in a very simple and concise Sentence: *Never tell thy Dreams*, says that Philosopher, *for tho' thou thy self may'st take a Pleasure in relating thy Dreams, another will take no Pleasure in hearing it.* After this short Preface, I must do justice in Two or three Visions which I have lately received, and which I have owned to have been sent me by other Hands. I shall add a Dream to them which comes to me from *Scotland*, by one of the Ministers himself of that Country, and for all I know may be Second-sighted. There is, indeed, something in it of the Spirit of *John Bunyan*; but at the same time a certain Sublime, which that Author was never Master of. I shall publish it, before question not but it will fall in with the Taste of my Country Readers, and amuse the Imaginations of those who are more profound; declaring at the same time, that this is the last Dream which I intend to publish this Season.

'As last *Sunday* night the Evening, led into a Reflection on the Reasonableness of Virtue, and great Folly of Vice, from an Excellent Sermon I had heard that Afternoon in my Church, among other Observations, the Preacher shewed us that the Temptations which he there proposed, were all on a Supposition, that we are either Madmen or Fools, or with an Intention to render us such; that in no other Affair we would suffer our selves to be thus imposed upon, in Case so plain and clearly against our visible Interest. His Illustrations and Arguments carryed so much Perswasion and Conviction with them, that they remained a considerable while fresh, and working in my Memory; 'till at last the Mind, fatigu'd with Thought, gave way to the forceable Oppressions of Slumber and Sleep, whilst Fancy, unwilling yet to drop the Subject, presented me with the following Vision.

'Methought I was just awoke out of a Sleep, that I could never remember the beginning of, the Place where I found my self to be was a wide and spacious Plain, full of People that wander'd up and down through several beaten Paths, whereof some few were streight, and in direct Lines; but most of them winding and turning like a Labyrinth; but yet it appeared to me afterwards, that these fair all met in one Issue, so that many that seemed to steer quite contrary Courses, did at length meet and face one another, to the no little Amazement of many of them.

'In the midst of the Plain there was a great Fountain: they call'd it the Spring of *Self Love*; out of it issued two Rivulets to the Eastward and Westward, the Name of the first was *Heavenly Wisdom*, its Water was wonderfully clear, but of a yet more wonderful Effect; the other's Name was *Worldly Wisdom*, its Water was thick, and yet far from being clear or stagnating, for it was in a continual violent Agitation; which kept the Travellers, whom I shall mention by and by, from being sensible of the foulness and thickness of the Water, which had this Effect, that it intoxicated those that drank it, and made 'em mistake every Object that lay before them; both Rivulets were parted near their Springs into so many others, as there were streight and crooked Paths, which they attended all along to their respective Issues.

'I observed from the several Paths many now and then diverting, to refresh and otherwise qualify themselves for their Journey, to the respective Rivulets that ran near them; they contracted a very observable Courage and Steadiness in what they were about, by drinking these Waters. At the End of the Perspective of every streight Path, all which did end in one Issue and Point, appeared a high Pillar, all of Diamond, casting Rays as bright as those of the Sun into the Paths; which Rays had also certain sympathizing and alluring Virtues in them, so that whosoever had made some considerable Progress in his Journey onwards towards the Pillar, by the repeated Impression of these Rays upon him, was wrought into an habitual Inclination and Conversion of his Sight towards it, so that it grew at last in a manner natural to him to look, and gaze upon it, whereby he was kept steady in the streight Paths, which alone led to that Radiant Body, the beholding of which was now grown a Gratification to his Nature.

'At the Issue of the crooked Paths there was a great black Tower, out of the Centre of which streamed a long Succession of Flames, which did rise even above the Clouds; it gave a very great Light to the whole Plain, which did sometimes out shine the Light, and oppress the Beams of the

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'Adamantine Pillar; tho', by the Observation I made afterwards, it appeared that it was not for any Diminution of Light, but that this lay in the Travellers, who would sometimes step out of the streight Paths, where they lost the full Prospect of the Radiant Pillar, and saw it but sideways; but the great Light from the black Tower, which was somewhat particularly scorching to them, would generally light and hasten them to their proper Climate again.

'Round about the black Tower there was, methoughts, many Thousands of huge mis-shapen ugly Monsters; these had great Nets, which they were perpetually plying and casting towards the crooked Paths, and they would now and then catch up those that were neareſt to them; these they took up streight, and whirled over the Walls into the Flaming Tower, and they were no more seen nor heard of.

'They would sometimes cast their Nets towards the right Paths to catch the Stragglers, whose Eyes for want of frequent drinking at the Brook that ran by them grew dim, whereby they lost their way; these would sometimes very narrowly miss being catched away, but I could not hear whether any of these had ever been so unfortunate, that had been before very hearty in the streight Paths.

'I considered all these strange Sights with great Attention, till at last I was interrupted by a Cluster of the Travellers in the crooked Paths, who came up to me, bid me go along with them, and presently fell to Singing and Dancing; they took me by the Hand, and so carryed me away along with them. After I had followed them a considerable while, I perceived I had lost the black Tower of Light, at which I greatly wondered; but as I looked and gazed round about me, and saw nothing, I begun to fancy my first Vision had been but a Dream, and there was no such thing in reality; but then I considered, that if I could fancy to see what was not, I might as well have an Illusion wrought on me at present, and not see what really was before me. I was very much confirmed in this Thought, by the Effect I then just observed the Water of *Worldly Wisdom* had upon me; for as I had drunk a little of it again, I felt a very sensible Effect in my Head; methought it distracted and disordered all there; this made me stop of a sudden, suspecting some Charm or Inchantment. As I was casting about within my self what I should do, and whom to apply to in this Case, I spyed at some distance off me a Man beckning, and making Signs to me to come over to him. I cryed to him, *I did not know the way.* He then called to me audibly, to step at least out of the Path I was in, for if I staid there any longer I was in danger to be catched in a great Net that was just hanging over me, and ready to catch me up; that he wondered I was so blind, or so distracted, as not to see so imminent and visible a Danger; assuring me, that as soon as I was out of that Way, he would come to me to lead me into a more secure Path. This I did, and he brought me his Palm full of the Water of *Heavenly Wisdom*, which was of very great use to me, for my Eyes were streight cleared, and I saw the great Black Tower just before me; but the great Net, which I spy'd so near me, cast me in such Terror, that I ran back as far as I could in one Breath, without looking behind me; then my Benefactor thus bespoke me. You have made the wonderfullest Escape in the World, the Water you used to drink is of a bewitching Nature, you would else have been mightily shocked at the Deformities and Meanness of the Place; for beside the Sett of blind Fools, in whose Company you was, you may now observe many others, who are only bewitched after another no less dangerous manner. Look a tle that way, there goes a crowd of Passeng they have indeed so good a Head, as not to fer themselves to be blinded by this bewitch Water; the Black Tower is not vanished o their Sight, they see it whenever they look to it; but see how they go side-ways, and their Eyes downwards, as if they were m they may thus rush into the Net without be beforehand troubled at the Thought of so mi ble a Destruction. Their Wills are so perve and their Hearts so fond of the Pleasures of Place, that rather than forego them they run all Hazards, and venture upon all the M ries and Woes before them.

'See there that other Company, tho' they sho drink none of the betwitching Water, yet take a course bewitching and deluding; see they chuse the crookedest Paths, whereby have often the Black Tower behind them, sometimes see the radiant Column side-ways, gives them some weak Glympse of it. Fools content themselves with that, not know whether any other have any more of its Influe and Light than themselves; this Road is cal that of *Superstition* or *Human Invention*; grosly over-look that which the Rules and L of the Place prescribe to them, and contrive other Scheme and Sett of Directions and Pres tions for themselves, which they hope will their turn. He shewed me many other Kind Fools, which put me quite out of humour the Place. At last he carry'd me to the right P where I found true and solid Pleasure, entertain'd me all the way, 'till we came closer sight of the Pillar, where the Satisf increased to that measure that my F were not able to contain it; in the straitn them I was violently waked, nor a little gri at the vanishing of so pleasing a Dream.

Glascow, Sept. 29.

ADVERTISEMENTS.

By her Majesty's Company of Comedi

AT the Theatre Royal in Drury-Lane this pre Friday being the 31st Day of October, will be pre a Comedy call'd the Pilgrim. The Part of Alphonso by Mr. the Pilgrim by Mr. Bullock jun. Roderigo by Mr. Mills, Mad man by Mr. Cibber, Mad Welsh-man by Mr. Norris, Mad Ty M. Penkethman, Mad Parson by Mr. Packe Alinda by Miss Julietta Mrs. Bicknell. To which will be added the Country By Her Majesty's Command no Persons are to be admitted Scenes.

The Theory and Practice of Gardening: whe in is fully handled all that relates to fine Gardens, containing Pleasure Gardens, as Parterres, Groves, Bowling-Greens, containing divers Plans and general Descriptions of Gardens; new figures of Parterres, Groves, Grass-Plots, Mazes, Banqueting Galleries, Portico's, and Summer-Houses of Arbor-Work; Stairs, Fountains, Cascades, and the like Ornaments, of Use Decoration and Embellishment of Gardens. With the Manner laying out the Ground, cutting the Terrasses, and of Drawing Executing all Sorts of Designs according to the Principles of Geometry. The Method of Planting, and Raising in little time, Plants requisite in fine Gardens. Also that of discovering conveying it into Gardens, and of making Basons and Fountains the same. Together with Remarks and general Rules in all concerns the Art of Gardening. Done from the French Original printed at Paris, Anno 1709. By John James of Greenwich. Printed for Bernard Lintott between the two Temple Gates, Charles King Westminster Hall, and Maurice Atkins in St. Paul's Church yard.

For the Conveniency of all Persons concern in the present Lotteries at Andrew Bell's at the Cross-keys and Bible in Cornhill, is open'd an Exact Numerical Register, where Persons may have their Tickets carefully enter'd at 6 d. per Ticket and as soon as drawn, an exact Account will immediately be given them of the Success, whether Blank or Prize, either in Town by the first Post to any Part of the Country. N. B. At the Place is kept an Exact Numerical Book of the Five Classis in the 1000000 l. Lottery; whereby in one Minute any Person may see in what Classis their Ticket is drawn, with the Course of Payment. There will likewise be open'd a Numerical Book by the Andrew Bell, where any Person may see their Numbers, whether Blank or Prize, in the 10 l. Lottery for 18 0000 l. in the Time of Drawing, which begins Nov. 20. Constant Attendance is given from Morning till Night.

Is continued to be Sold, neat French Brandy, full proof and of true flavour, for 9 l. the Tun, and at 8 l. Gallon for any Quantity less than half a Hogshead: At the brick Lyon over-against Mercer's Chapel in Cheapside, where constant Attendance will be given.

LONDON: Printed for *S. Buckley*, and *J. Tonson*: And Sold by *A. Baldwin* in *Warwick-lane*.